

Federal Council BULLETIN

Vol. XXI, No. 8



October, 1938

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"The campus has been the birthplace of religious revival in many generations. John Calvin at Paris, John Wyclif at Oxford, John Hus at Prague, the Wesleys at Oxford, Samuel J. Mills and the Haystack Group at Williams, Henry Drummond among a host of American students and many other names which are written large in the annals of Christ's Kingdom all testify to this fact. As John Witherspoon, long ago President of Princeton, said, 'Every gownsmen is a potential *legion* for God.'"

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A JOURNAL OF INTERCHURCH COÖPERATION

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Federal Council Bulletin

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VOL. XXI, No. 8

OCTOBER, 1938

THE EDITORIAL OUTLOOK

Sanctuary

"Let us put by some hour of every day
For holy things—whether it be when dawn
Peers through the window pane, or when the noon
Flames, like a burnished topaz, in the vault,
Or when the thrush pours in the ear of eve
Its plaintive melody; some little hour
Wherein to hold rapt converse with the soul,
From sordidness and self a sanctuary,
Swept by the winnowings of unseen things,
And touched by the White Light ineffable!"

—Clinton Scollard

A United Christian Advance in Work with Students

No undertaking of recent years merits the prayer and the support of all Christian people more than the University Christian Mission which is launched this month. As Dr. John R. Mott has remarked, the college and the university are "the greatest mission field in the world." The "greatest" mission field, not because students are less Christian than others but because they present the highest potentiality for Christian service and influence. Fully one percent of the American population is now on the campuses of the country; and they are at the stage when life decisions are being made. As go the students of today, so goes the nation of tomorrow.

The campus has been the birthplace of religious revival in many generations. John Calvin at Paris, John Wyclif at Oxford, John Hus at Prague, the Wesleys at Oxford, Samuel J. Mills and the Haystack Group at Williams,

Henry Drummond among a host of American students, and many other names which are written large in the annals of Christ's Kingdom, all testify to this fact. As John Witherspoon, long ago President of Princeton, said, "Every gownsmen is a potential *legion* for God."

The timeliness of the University Christian Mission can hardly be exaggerated. That religious life on the campus—as in the nation at large—has been at a low ebb for the last two decades can hardly be denied. But evidence multiplies that the time is now ripe for a fresh religious movement among students. Many are seeking a controlling life purpose and an inner satisfaction which they do not possess. Aimless living is palling upon them; they crave an abiding loyalty for their lives, great enough to command their sacrificial devotion. They desire light on the baffling situation in which they, along with the rest of the world, are involved. They are concerned to know what Christianity really is and what is its relevance for the problems of their lives. Many more students are in a mood of vague wistfulness, wondering whether Christianity and the Church have anything vital to offer. The number of those who actively oppose or show a callous indifference toward all religion seems to be declining. The number who are at least receptively openminded is increasing.

At such a time the University Christian Mission is launched. It is a *united* undertaking, en-

gaging the participation of all the Christian agencies working among students. Moreover, it brings to these specialized agencies the active reinforcement of the Church as a whole. It recognizes that the Christian Association secretaries and the college pastors must not be left alone and unaided; they deserve and must have the support of the entire Church. Never in our generation has so united an approach been made to students by the Church as the University Christian Mission represents.

Because the Mission makes a united instead of a fragmentary approach to the campus it is warmly welcomed by the university authorities. From each of the twenty-two institutions which are to be visited during the next few months, a cordial invitation has come from the highest authorities as well as from leading members of the faculty and of the student body.

The University Christian Mission is—in the largest sense of the word—an *evangelistic* undertaking. It knows that at some point in every man's life he must make a definite decision for God and a clear-cut commitment to Christ. Only thus can he be brought into relationship with the sources of Divine power which can transform his life and equip him to be fully Christian in the life and activity of his time.

The University Christian Mission is also—in the broad sense of the word—an *educational* undertaking. It will deal with a host of false conceptions about Christianity, pointing out the flimsy basis of those philosophical and moral attitudes which are destructive of faith in God. Positively, it will set forth the meaning of Christianity both for the personal life and for all areas of social relationships. It will interpret the significance of the Church as a Christian world community and the great hope of a selfish and sinful civilization.

The Mission will witness to no attenuated Christianity but to the whole truth of the Gospel as the one antidote to the sense of disillusionment and futility which hangs like a dark cloud over so many lives. The leaders of the Mission go out to meet young people who find no fundamental meaning in existence, who with their loss

of faith in God have lost also their faith in life itself. As Professor Wilbur Marshall Urban, the head of the department of philosophy at Yale University, has lately said, in describing the prevalent atmosphere of materialism and secularization, "For some generations now man has been trying to decide whether he is merely a highgrade simian or a son of God." The Mission is projected upon the assumption that for man today there are really only two possibilities—either cynicism or Christian faith. It proposes, under the leading of the Holy Spirit, to bear as convincing witness as it can to a full-orbed faith, knowing that we shall not be able permanently to preserve the moral and social "values" for which Christianity stands unless we can maintain their indispensable foundation—personal faith in God and in the salvation that comes through Jesus Christ.

Laymen Reinforce the Federal Council

Throughout the churches there is a new emphasis upon lay coöperation in the formation of policies and programs. There has been too great a gulf between pastor and people, particularly in matters of Christian social responsibility. In the Federal Council too few lay members have been designated by the constituent bodies to serve upon it. Most prominent laymen are too busy to serve, particularly where meetings occur during the business week. It is furthermore quite natural for the smaller denominations, with only a few Council members, to select pastors, secretaries, bishops and other church officials as their representatives.

The Laymen's Coöperating Commission, as announced on another page of the BULLETIN, has been created for the two-fold purpose of bringing the lay point of view more fully into all the work of the Council and of securing a wider interpretation of the Council's significance among the laymen of the nation.

The constructive value of an increased lay participation in the work of the Council has been exemplified during the past eighteen months by the invaluable service of the Women's Coöperat-

ing Commission, under the chairmanship of Miss Mary E. Woolley. A new enlistment of women in the whole program of Christian coöperation has already appeared. We covet a similar service from forward-looking laymen.

The Laymen's Coöperating Commission is fortunate in having as its chairman Mr. Francis S. Harmon. The spirit and outlook of the Commission is admirably summarized in the following statement from him:

"Considerable travel, at home and abroad, has convinced me that the chief handicap of the Christian Church today is its divisiveness. Spiritually-minded people everywhere need to present a much more united front than at present to the rising tide of secularism which threatens to engulf the world.

"Denominationalism appears to me as outmoded in the religious world of today as isolationism in the political sphere, and the companion doctrine of economic self-containment or racial exclusiveness. Despite the intransigence of sincere sectarians and the ominous threats to peace and security by extreme nationalists, I am persuaded that the future belongs to a generation of world citizens which will clearly recognize the essential indivisibility of the cultural and spiritual heritage of Christianity.

"When I resigned as a Y.M.C.A. executive to re-enter business I determined to make the Federal Council of Churches one of the religious projects to which I would gladly give time and energy because, in my opinion, it is a vital symbol of Christian coöperation and a growing force in behalf of Christian unity. I accepted the chairmanship of the Laymen's Coöperating Commission in the conviction that the Council needs and deserves the sympathetic collaboration of Christian laymen in formulating its program, and their active sponsorship of its work. The varied and useful activities of the Federal Council deserve to be better understood and more adequately supported."

A Message for These Times

The political tragedy of Europe, in the week in which the BULLETIN goes to press, is too near at hand and too overwhelming to permit one to write with due perspective. But in the chaos of the present situation one at least sees more clearly that there is no hope for our civilization in a mere juggling of society's machinery. A remarkable dispatch from the Oxford Groups, reporting a statement signed by Lord Baldwin and sixteen other representative British leaders, in-

cluding the Earl of Lytton and Lord Stamp, puts its fingers on the essential point. They say:

"The world cannot forever continue plunging from crisis to crisis. We must act before crisis ends in catastrophe; we must use the present breathing space, which may be brief, to penetrate below systems into their causes and initiate that fundamental change which alone will break a vicious circle. In the words of the leader of a great nation, 'It is an entirely new spirit which must be acquired and enthroned.'

"In a striking letter to the *Times* last week a number of members of Parliament representing different political parties emphasized the fact that in every country national security at home and abroad can only be gained through moral regeneration. The strength of a nation consists in the vitality of her principles. Policy, foreign as well as domestic, is for every nation ultimately determined by the character of her people and the inspiration of her leaders; by the acceptance in their lives and in their policy of honesty, faith and love as the foundations on which a new world may be built. Without these qualities the strongest armaments, the most elaborate pacts only postpone the hour of reckoning.

"The real need of the day is, therefore, moral and spiritual rearmament. A growing body of people in this and other countries are making it their aim. It is a work in which all men and women in all countries and of all races are called to share and have power to help. Were we, together with our fellow-men everywhere, to put the energy and resourcefulness into this task that we now find ourselves obliged to expend on national defense, the peace of the world would be assured."

The Liquor Problem Will Not Down

Safety campaigns are calling attention to the startling fact that 39,700 persons lost their lives in motor accidents last year. The blame seems to be attributed chiefly to defects in highways or in the upkeep of cars or to a craze for speed. But the President of the American Motorists' Insurance Company, James S. Kemper, bluntly says that the "primary contributing factor" is the "almost complete absence of regulation of the strong liquor traffic since the repeal of prohibition." He finds that the number of drunken drivers involved in accidents has increased fourfold since 1929.

When will the American people begin to do something about a liquor traffic which takes such a needless toll of life and a vastly greater toll of wrecked personalities and social evil?

University Christian Mission Gets Under Way

AFTER more than a year of preparation, a series of University Missions to the campuses of America during this academic year is being launched on October 2. Twenty-two campuses will be visited during this autumn and next spring. The magnitude of this enterprise can be seen, in part at least, when it is realized that on these twenty-two campuses there is an enrollment of 130,000 students. One week will be spent on each campus.

The University Christian Mission is a united effort, initiated by the Federal Council of Churches, on the part of all groups engaged in student Christian work, to bring about a revival of spiritual life. The announced objective of the Mission is to lead students to a vital faith in God as revealed in Jesus Christ, the Saviour and Lord of Life, and to a personal commitment to His cause in the world.

A National Committee has been built up which is able to command the complete coöperation of all the agencies working in the student field, representing the Student Departments of both the Young Men's and Young Women's Christian Associations, the Student Volunteer Movement, the Council of Church Boards of Education, and the Federal Council of Churches. The officers of the National Committee are:

Honorary Chairman—Mary E. Woolley, President Emeritus of Mt. Holyoke College.

Chairman—John A. Mackay, Princeton, N. J.

Vice-Chairman—Mary E. Markley, Washington, D. C.

National Director—Jesse M. Bader

Campus Secretary—Paul J. Braisted.

On each local campus where a mission is to be held there is a planning committee composed of representatives of the student body, the faculty, the university administration, the student religious centers and the campus churches.

The itinerary of the University Mission for the present academic year is as follows:

University of Oregon and Oregon State College	Oct. 2-7
University of Washington.....	Oct. 9-14
University of Colorado and State College of Education.....	Oct. 16-21
University of Kansas.....	Oct. 23-28
State University of Iowa.....	Oct. 30-Nov. 4
University of Illinois.....	Nov. 6-11
University of Nebraska	Nov. 13-18
Kansas State Agricultural College.....	Nov. 20-23
Tuskegee Institute and Alabama State College	Nov. 27-Dec. 2
University of Pennsylvania	Dec. 5-8
University of Virginia	Jan. 29-Feb. 3
Atlanta University, Morehouse College and Spelman College	Feb. 12-17
University of Kentucky and Transyl-	

vania College	Feb. 19-24
Pennsylvania State College	Feb. 26-Mar. 3
Washington State College	Mar. 5-10
University of California	Mar. 12-17

Urgent requests for Missions have been received from colleges and universities in all parts of the nation that could not be granted this year.

A remarkable group of speakers has been assembled for this autumn's Missions, with others to be added for the winter and spring. Dr. E. Stanley Jones has returned from India to participate for ten weeks in this enterprise. T. Z. Koo, widely known in student circles in Orient and Occident alike, has come from China. Dr. Jones and Dr. Koo both made invaluable contributions to the National Preaching Mission in 1936. Miss Margaret Bondfield, of London, social worker and former member of Parliament, will help on two campuses.

Those from the United States who will participate as speakers and leaders for varying lengths of time during the Fall are:

Dr. E. Stanley Jones of India.

Dr. T. Z. Koo, of China.

Dr. Sam Higginbottom, of India

Prof. Arthur H. Compton, of the University of Chicago.

President W. O. Mendenhall, of Whittier College, California.

President Albert W. Palmer, of the Chicago Theological Seminary.

Mrs. Harper Sibley, of Rochester, N. Y.

Mrs. Grace Sloan Overton, of Ann Arbor, Mich.

Hon. Francis B. Sayre, of Washington, D. C.

Rev. George A. Buttrick, of New York.

Rev. William Henry Boddy, of Minneapolis.

Rev. Richard Raines, of Minneapolis.

Rev. Arthur Lee Kinsolving, of Boston.

Dr. Herrick B. Young, of New York.

Rev. C. Leslie Glenn, of Cambridge, Mass.

Rev. Harold C. Case, of Topeka, Kans.

Rev. Bernard C. Clausen, of Pittsburgh, Pa.

Mr. Herbert King, of New York.

Rev. J. Hudson Ballard, of Portland, Ore.

Rev. J. Harry Cotton, of Columbus, Ohio.

Rev. A. J. Muste, of New York.

Dean Benjamin E. Mays, of Washington, D. C.

Miss Winnifred Wygal, of New York.

Miss Leila Anderson, of Berkeley, Calif.

Dean Howard Thurman, of Washington, D. C.

Rev. Frank E. Eden, of Denver, Colo.

Mr. Harold A. Ehrensperger, of Chicago, Ill.

Mrs. Mildred I. Morgan, of Iowa City, Ia.

Mr. Frank W. McCulloch, of Chicago, Ill.

Rev. John C. Crocker, of Princeton, N. J.

Mrs. Clyde A. Milner, of Guilford College, N. C.

Rev. Dwight J. Bradley, of New York.

Rev. Joseph P. Sittler, Jr., of Cleveland Heights, Ohio.

Included in the leadership will also be a group of leaders in Christian student work: Miss Helen Morton, of the National Board of the Y.W.C.A.; Rev. T. O. Wedel, of the National Council of the Protestant Episcopal Church;

Rev. J. Maxwell Adams, of the Presbyterian Board of Christian Education; Rev. George R. Baker and Miss Frances Greenough, of the Baptist Board of Christian Education; Rev. Henry H. Sweets, of the Southern Presbyterian Board of Education; Rev. H. D. Bollinger, of the Methodist Episcopal Board of Education; Rev. Harvey C. Brown, of the Southern Methodist Board of Christian Education, and Paul J. Braisted, of the Student Volunteer Movement, who is also Campus Secretary for the University Christian Mission.

Groups of students on each campus have been preparing by prayer and study for the coming of the Mission. Unusual emphasis is being placed on the spiritual preparation of each campus. On the Saturday preceding each Mission a retreat will be held, attended by the national speakers and the members of the local campus committee.

The program on each campus will include university convocations and public meetings, informal gatherings in fraternities, sororities and dormitories, classroom conferences, daily seminar groups and personal interviews. Special sessions are to be held daily with members of the faculty.

The denominational boards which have work on the campuses, the Y.M.C.A. and the Y.W.C.A. organizations are all giving hearty coöperation.

As the final stage in the preparation a retreat was held at the Suburban Hotel, East Orange, N. J., September 26 and 27. Those who are to be leaders in the Mission, members of the National Committee, leaders of student work in the Council of Church Boards of Education and representatives of the several universities were in prayer and conference for two days.

Christianity and Mental Hygiene

By ORVAL H. AUSTIN

(Mr. Austin is Presbyterian Student Pastor at the University of Indiana)

SEVENTY-FIVE members from fifteen states participated in the meetings of the Conference on Christianity and Mental Hygiene, held August 24-30 at Rosemary Hall, Greenwich, Conn. The conference was sponsored by the Federal Council's Committee on Religion and Health, with the collaboration of the National Committee for Mental Hygiene and the National Council on Religion in Higher Education. The administration of the conference was under the direction of the Committee on Religion and Health through its Secretary, Rev. Seward Hiltner.

For several years there has been a recognized need among many religious leaders for a more enlightened attitude toward personality development and personality disorders. Especially in the present day when mental and spiritual difficulties seem to be on the increase, the clergyman's part in the prevention of maladjustments has become intensified.

Leaders of the conference represented numerous sides of the complex but important problem. Dr. Harry Bone, consulting psychologist from New York City, discussed methods of counseling and therapy. Professor Arthur Cushman McGiffert, Jr., of the Chicago Theological Seminary, treated the topic of "Christianity and Mental Hygiene" from the point of view of its theological significance. Rev. Otis R. Rice, rector of St. Barnabas' Church, Irvington, N. Y., discussed pastoral problems and religious resources.

Other outstanding leaders in several fields dealt with various aspects of the central problem during the evening meetings. Rev. George Stewart, pastor of the First Presbyterian Church, Stamford, Conn., spoke on "Problems of the Pastor in the Care of Souls." Dr. William A.

Bryan, Superintendent of the Worcester (Mass.) State Hospital, discussed the community and the church in their relation to mental hospitals and other institutions. Prof. Seward Erdman, of the Cornell Medical School, attending surgeon at the New York Hospital, discussed the ways in which attitudes of faith help surgical patients. The relation of the individual to society and the effect of new social patterns on mental health were the topics of Professor Theodore Newcomb of Bennington College. Dr. George K. Pratt, medical director of the Connecticut Society for Mental Hygiene and assistant professor of psychiatry at Yale, spoke on the relation between the clergyman, the psychiatrist and other workers.

In the discussion distinctions were made between forms of behavior which rest on so-called "neurotic" needs for affection or for power and those which are creative and constructive, and suggestions were offered as to methods of reëducating the personality so that the individual may move in creative channels. Several speakers pointed out that there are certain problems in personality development and reconstruction which may best be handled by the clergyman, but there are other problems deeply rooted in the thwarted depths of some persons which the clergyman should refer to psychiatrists.

A point of major emphasis was that the chief function of the religious leader in the field of health relates not to cure but to prevention. It is here that his work and that of the mental hygienist come most closely together. The religious worker has unique advantages in this connection, it was pointed out. In his natural relation with members of his parish, he has opportunities which enable him to detect difficulties as they arise and before they have become serious. A particular implication of the pastor's

opportunity is his obligation to secure appropriate training, knowledge, and insight. Supervised clinical training where students and ministers may study from life itself was urged as vital. Several psychiatrists, psychologists, teachers, directors of religious education, social workers and lay workers indicated ways in which their vocations permit them to be of value as agents not only for mental hygiene but for religious coöperative possibilities.

The conference concluded that the relations between Christianity and mental hygiene are vital, inevitable and

necessary. Although there may be points where they are or seem to be in conflict, their fundamental tasks have more in common than has often been thought. Mental hygiene can never and should never take the place of religion, but it can teach much about how religion operates in the lives of human beings. It calls the attention of the Church not alone to mental hygiene but also to those distinctive resources of its own which, though frequently neglected, constitute the heart of the Christian heritage.

Christendom: An Ecumenical Quarterly

THE fall issue of *Christendom*, the distinguished quarterly review edited by Dr. Charles C. Morrison of Chicago, will carry an announcement of the transfer of the magazine through the generosity of Willett, Clark and Co., its publishers, to the Joint Executive Committee of the American Sections of Life and Work and Faith and Order. The journal thus becomes the organ of the American Section of the ecumenical movement and will provide an invaluable channel of interpretation of and education in the whole cause of Christian unity in America and in the relation of the American churches to the other churches of the world.

Under the leadership of Dr. Morrison, *Christendom* has already come to be an outstanding voice of the interest in the world-wide unity of the Christian Church. His gracious action in giving the magazine to the agencies of the Church which are responsible for furthering the ecumenical movement in this country has been prompted by his own interest in the movement, deepened by his participation in the Oxford and Edinburgh Conferences and his contacts with the plans for the projected World Council of Churches. Accepting Dr. Morrison's

generous offer, the Joint Executive Committee of the Life and Work and Faith and Order Movements has appointed Dr. H. Paul Douglass as editor-in-chief. Dr. Douglass is loaned for this part-time service by the Federal Council's Commission for the Study of Christian Unity, of which he is Executive Secretary.

Associated with Dr. Douglass will be an editorial board of about forty persons, including Canadians as well as Americans, who will be responsible for all of the policies of the quarterly. Four of these persons will be associated with Dr. Douglass as a special editorial council: Dr. C. C. Morrison, former editor of *Christendom*; Professor Angus Dun, Episcopal Theological School, Cambridge, Mass.; Dr. John C. Bennett, of the Pacific School of Religion, at Berkeley, California, and Dr. R. Davidson, Principal, Emmanuel College, Toronto.

The first issue of *Christendom* under the new arrangement will appear in January, 1939. It is expected that the magazine will continue to be, both in substance and appearance, similar to that which has been impressively produced by Dr. Morrison. The price is \$3.00 per year. Subscriptions may be sent to 297 Fourth Ave., New York.

Laymen's Coöperating Commission

THE latest development in the strengthening of the structure of the Federal Council of the Churches of Christ in America is the formation of a Laymen's Coöperating Commission under the chairmanship of Mr. Francis S. Harmon. About sixty influential laymen from the business and professional world have accepted membership.

The purpose of the Laymen's Coöperating Commission, defined by the Federal Council's Executive Committee, is:

- "a. To enlist the thought and activity of the lay constituency of the churches in furthering the objectives of the Federal Council of the Churches of Christ in America.
- "b. To interpret the Council to the lay constituency of the churches and to secure the additional support which will make possible an enlargement of its service."

Mr. Harmon is a young layman who has had exceptional experience both in religious and in business and professional work. After graduating from the University of Virginia and the Harvard Law School, he served as Assistant Attorney General of his native State of Mississippi. For five years he was editor and publisher of a daily newspaper of Mississippi, in which he is still interested. He gave up his legal and journalistic work when he was invited to succeed Dr. John R. Mott as executive head of the international work of the Young Men's Christian Association. During the five years in which he held this position he came into contact with Christian work in Europe and in Asia as well as in all parts of America. He has recently gone into the business world as head of the eastern branch of the Production Code Administration of the motion picture industry.

Radio Summons Nation to Pray for Peace

FOR the first time in history the facilities of the radio were made available, on a national basis, for broadcasting a call to prayer in behalf of peace at a time of world crisis. When the political situation with reference to the German-Czechoslovak conflict reached an acute stage the office of the Federal Council undertook to secure a concert of prayer on the coming Sunday, which was only three days distant. Long-distance telephone or telegraphic communications went to the heads of the leading religious communions of the United States, and the responses indicated that a call for united intercession was heartily desired. By the courtesy of the National Broadcasting Company, a special broadcast was arranged for Saturday at 1:05 P.M., immediately following the regular press radio news. At that time Right Rev. Henry St. George Tucker, Presiding Bishop of the Protestant Episcopal Church, acting as the spokesman for the heads of twenty-three religious communions who joined in the call, sent out an appeal to the churches for united prayer on the following day.

The appeal for prayer, as sent out over the radio and also as carried by the press associations to the newspapers of the country, said, in part:

"In this ominous hour when the spectre of war haunts the world and when fear and bitterness darken men's minds, we invite all who love our Lord Jesus Christ to unite in earnest prayer for divine guidance to the leaders of the nations that war may be averted and that problems may be resolved by peaceful means. Only

a new and united will to peace, born of faith in God and fellowship with Him, can save the world from ever-deepening tragedy. Only the spiritual power derived from a united dedication to God's will for mankind is adequate to stay the currents of national selfishness and bring peace to a disordered and bewildered world.

"Let us unitedly seek forgiveness for the self-seeking national ambitions and the injustices that have given rise to conflict; for our apathy toward the constructive agencies of international coöperation through which a new world order might be achieved; for our proneness to suspicion of other peoples, to fear and ill-will; and for our forgetfulness of God.

"In confident trust in God as able to lead obedient children into the ways of peace and justice, let us join in united supplication that in this hour of crisis He will grant wisdom, courage, faith and an unselfish spirit to the leaders of the nations; that all people in every country may have a fresh vision of God's purpose of righteousness and reconciliation and peace for the world; and that all may be willing to pay the price of peace by making such concessions of self-interest as may be necessary to achieve a larger measure of justice for all peoples.

"And let the peace of God rule in our hearts, to the which also we are called in one body."

The signers of the call included the heads not only of the churches which are related to the Federal Council but also of the Southern Baptist Convention, the Evangelical Lutheran Augustana Synod of North America and the American Lutheran Church.

Business Men Aid China Relief Committee

BUSINESS men of America and of the Far East are supporting the campaign of the Church Committee for China Relief whose immediate objective is "to save the lives of a million of the suffering Chinese people for a year beginning with this October."

Headed in America by Mr. Harper Sibley of Rochester, N. Y., former president of the Chamber of Commerce of the United States as chairman and with Mr. James M. Speers, chairman of the board of James McCutcheon and Company as treasurer, the Church Committee has for its Advisory Committee overseas a group headed by Major Arthur Bassett of Shanghai as chairman. Major Bassett is a lawyer and business man with thirty-five years' experience in the Orient. Others on the overseas Advisory Committee, which distributes the relief funds sent to China, include:

C. R. Bennett, representative of the National City Bank of New York in the Orient for nearly twenty years; J. W. Carney, assistant general manager for China of the

Standard Oil Company; F. B. Lynch, an American expert in public finance, appointed by the Chinese Ministry of Finance to be an adviser to the Central Bank of China; Oscar G. Steen, general manager in Shanghai for the Robert Dollar Company, the agent for the leading American marine organization in the Pacific.

Influential representatives of the mission boards serve with these business men on the Advisory Committee. Its director is Dr. John Earl Baker, who has had twenty-two years of experience in China, first in engineering projects and later in famine relief administration. The composition of the committee guarantees an effective distribution of funds in China.

The feeling of imperative urgency with which the China relief campaign is being launched was expressed by Mr. Sibley in accepting the chairmanship of the Church Committee, when he stated:

"I have accepted the chairmanship of the Church Committee because of my deep concern over the indescribable

suffering of hundreds of thousands of innocent men, women and children in China. War, like a tidal wave, has swept over their land, murdering, burning, destroying. The people are driven before it, leaving behind their dead and their wounded, all their worldly possessions.

"It does not seem possible to me that the citizens of the United States who call themselves Christians can sit by without making an earnest effort to help these fellow human beings. The very essence of Christianity is Brotherhood. Our greatest commandment is to love your neighbor as yourself!

"In this confused world, Christian men and women often find themselves bewildered by subversive doc-

trine. Wilful men, in many lands, preach arbitrary, intolerant and inflammatory doctrines, completely anti-Christian.

"Are the people of this free democratic United States ready to challenge these utterly selfish dictations by a counter act of goodwill,—by extending unitedly the hand of friendship and helpfulness to these human beings across the sea in their moment of dire distress?

"This Committee has been formed by church people to place this opportunity before millions in all our churches in all our States. We call on Christian leadership to respond. No matter how small or how large let there be a million gifts of brotherhood!"

Further Plans for World Council

THE Continuation Committee of the World Conference on Faith and Order met at Clarens, Switzerland, August 29-September 1, under the chairmanship of the Archbishop of York and was attended by about seventy-five persons, including four from the United States: Mrs. Edwin A. Stebbins; Rev. Floyd W. Tomkins, Associate Secretary; Dean Elbert Russell, and Rev. F. J. Bloodgood.

The most important matter before the Committee was the task committed to it by the Edinburgh Conference of reviewing the action of the Utrecht Conference of last May in preparing a Constitution for the projected World Council of Churches. After a careful discussion and the suggestion of several footnotes clarifying the meaning of the proposed draft of the constitution, the committee ratified the document, which will now be sent officially to the churches for their adherence. A small negative vote indicated lingering fears on the part of a few that the transformation of the World Conference on Faith and Order into a Commission of the World Council might in some respects detract from its effectiveness.

The Continuation Committee selected Dr. John H. MacCracken, of New York, and Dr. R. Newton Flew, of Cambridge, England, as additional members of the Provisional Committee of the World Council, leaving open a third place for the later selection of a further German representative. Because of the important matters still to be considered, the Continuation Committee will meet again on August 21, 1939, particularly to carry forward the study of liturgical questions, including the problem of inter-communion, and to provide opportunity for Dr. Flew, newly elected Chairman of the Theological Commission, to develop further its work on the study of the subject of the Church. There will be an American panel in this Commission to be selected by the American Section.

The meeting of the Continuation Committee was followed by a meeting of the Administrative Committee of the Provisional Committee of the World Council which

accepted the suggestions for clarification of the Constitution and the appointment of the two further representatives from Faith and Order. Dr. J. Hutchinson Cockburn of Scotland was elected to replace Prof. George S. Duncan. The Provisional Committee will meet in Paris again in January 1939.

NORTH AMERICAN PROVISIONAL COMMITTEE

At the Colgate-Rochester Divinity School on September 14 there was organized the North American Provisional Committee of the World Council, uniting the interests of Canada and of the United States. Representatives of the Joint Executive Committee of the American Sections of Life and Work and Faith and Order acted in conjunction with representatives of the Inter-Church Canadian Committee on Life and Work and Faith and Order.

The churches of Canada were very well represented in the persons of prominent leaders: from the Baptist Churches, Professor H. L. McNeil and Rev. H. W. Stewart; from the Presbyterian Church, Dr. John McNicol and Rev. J. B. Thomson; from the Friends, Rev. Raymond Booth; from the United Church in Canada, Principal Richard Davidson and Dr. George C. Pidgeon; and from the Church of England in Canada, Rt. Rev. L. W. B. Broughall and Dr. R. A. Hiltz.

American delegates were: Dr. Samuel McCrea Cavert, Dr. John R. Mott, Mrs. Henry Hill Pierce, Mrs. Edwin A. Stebbins, Dr. J. Ross Stevenson, Dr. H. Paul Douglass, Dr. Henry Smith Leiper, Dr. Albert W. Beaven and Dr. Justin Wroe Nixon.

It was most unanimously agreed that the most effective set-up for the World Council necessitated a North American Section, but it was felt that Canada and the United States should each maintain direct relationships with the central office of the Council and each be responsible for its own work. The North American Section will consist of eight persons, four from each nation, meeting periodically for the discussion of common problems and the working

out of common policies and plans. It will likewise arrange for the promotion of educational work in both countries.

The Constitution of the World Council assigned eighteen places on the Central Committee to North America, including the United States and Canada. Subject to ratification by the two national sections, three of these places are allocated to Canada. Fifteen out of ninety seats in the Assembly are assigned to Canada. The principle of an Electoral Conference for the selection of these delegates directly by the churches was recom-

mended. When it came to the matter of financial support for the World Council, it was felt by the Canadian representatives that their share should be roughly one-sixth of the total assigned to North America. This they agreed to lay before their churches with favorable recommendation.

The American Section invited the Canadian Committee to share in the plans for *Christendom*, the ecumenical review which is to be the organ of the ecumenical movement in this country, and this invitation was gladly accepted.

Preparing for Christian Youth Conference

FROM August 2 to 6 there was held in Bièvres, France, a meeting of sixty youth leaders from twenty-three countries to formulate further plans for the World Conference of Christian Youth, to be held in Amsterdam, July 24-August 2, 1939. The delegates represented the youth organizations of the churches, the Y.M.C.A., the Y.W.C.A., the World's Student Christian Federation, the Ecumenical Youth Commission of the World Alliance for International Friendship through the Churches and the Provisional Committee of the proposed World Council of Churches.

The Bièvres meeting confirmed the intention to build the Amsterdam Conference largely around the interests that came to the fore in the ecumenical gatherings of 1937 and 1938, but it agreed that at Amsterdam the youth should deal with the issues in their own way and with reference to their own problems.

The program is to have four basic emphases. The first is the strengthening of the delegates' sense of solidarity by setting forth the essential content of their common Christian faith as it relates to the concrete issues to be considered. The second is an approach to problems in the light of an intensive daily study of relevant Bible passages. The third is the intention to direct the discussion groups not toward theoretical formulations but toward the actual "next steps" which should be undertaken by Christian young people. The fourth is an effort to place all of these elements of the program in a setting of ecumenical worship in which the theme of the day and the aspirations of the delegates are brought together before God in prayer.

The subjects tentatively selected for the plenary addresses are the following: "In the Beginning God"; "Our Different Backgrounds and Our Common Calling"; "Christ Over All"; "The Christian in a World of Conflict"; "Sonship and Brotherhood"; "Our Daily Bread"; "The Christian Community and the World of Nations"; "The Christian, His Church and the Church Universal"; "The Christian as Missionary" and "I Have Overcome

the World." The subjects of the discussion groups are to be: "The Young Christian in a World of Nations"; "The Young Christian in the Economic Order"; "The Young Christian in the Nation and the State"; "The Young Christian and Race"; "Christian Marriage and Family Life" and "The Church and Its World-Mission." Each of the discussion subjects will be divided into groups of thirty members each, meeting six afternoons for two hours.

Introducing Mrs. F. E. Shotwell

The Council of Women for Home Missions announces that Mrs. F. E. Shotwell has just taken up the responsibilities of Western Supervisor of Migrant Work. With a B.A. degree in education and a minor in religious education from Colorado State Teachers' College, and an M.A. degree in sociology from the same institution, she has excellent professional training. Throughout her high school and college years she was an active officer on the State Board of Colorado Baptist Young People, and for two years Sunday School Superintendent of the First Baptist Church of Greeley, her native town. In Greeley she also developed community religious educational programs under the Inter-Church Council.

She was a member of the Council staff in 1931-1932 in the Colorado migrant camps and during the succeeding years as a teacher devoted her summers to working closely with Miss Ballard in migrant projects in California, Oregon, and Washington. From an important position with the Nevada State Welfare Board Mrs. Shotwell comes to the Council of Women for Home Missions to carry forward the Christian service among migrant laboring camps on the West Coast so ably developed by Miss Adela J. Ballard during the last ten years of her lifetime. The Western Office address is 430 - 19th Street, Oakland, Calif.

Association of Theological Schools Meets

THE chief element of progress noted at the Eleventh Biennial Meeting of the American Association of Theological Schools, held in Toronto last June, under the chairmanship of President Arlo A. Brown, of Drew, was in the procedure for accrediting theological schools. In 1936 the Association approved general standards of accreditation. In the interval a large number of schools petitioned the Association to investigate them and report. These investigations were carried out, and reported to the Toronto meeting. As a result a little more than forty-five schools have been placed on the accredited list. The investigations will be continued as requested.

The standards relate to various aspects of the school's functions, including standards of admission, length of course and standards for graduation, fields of study and balance of curriculum, faculty, library facilities, physical equipment, finances, and general tone. Not all the schools accredited were adequate according to every standard, and "notations" were made in connection with most schools as to where they should concentrate most

in the direction of improvement of their facilities.

Other matters discussed at the meeting included the responsibility of theological schools for continuing education of workers on the field, standards of admission to schools, scholarship aid and student subsidies, supervised training for students, the content of the curriculum, and methods of recruiting students.

Special addresses were given by Dr. William Adams Brown on "The Ecumenical Movement as It Affects Theological Education" and by Right Rev. George C. Pidgeon on "The Ecumenical Movement—Its Latest Phase." The meeting itself was an indication of the fact that theological education is moving in the direction of Christian unity.

Dean Lewis J. Sherrill of the Presbyterian Theological Seminary in Louisville was elected president of the Association. He has been Executive Secretary for several years and chairman of the Commission on Accreditation since its formation. Succeeding him as Executive Secretary is Dean Edward Howell Roberts of Princeton Theological Seminary.

Prison Chaplains

In connection with a trip to the Pacific Coast during the summer, Rev. Seward Hiltner, Secretary of the Federal Council's Committee on Prison Chaplains, visited eight federal institutions of a penal and correctional character: the U. S. Penitentiary at McNeil Island, Wash.; the U. S. Penitentiary at Alcatraz Island, Calif.; the Federal Jail at Terminal Island, Calif.; the U. S. Southwestern Reformatory at El Reno, Okla.; the U. S. Hospital for Defective Delinquents at Springfield, Mo.; the U. S. Penitentiary at Leavenworth, Kans.; the U. S. Penitentiary Annex at Fort Leavenworth, Kans., and the U. S. Industrial Reformatory at Chillicothe, Ohio.

In an extended report concerning his observations Mr. Hiltner calls attention to the new place which the chaplain is coming to hold as a result of the more careful selection of men with special qualifications. Mr. Hiltner finds that the chaplains are "rapidly gaining respect for their office." With the coöperation of the Director of the Federal Bureau of Prisons, emphasis is being laid upon the specifically religious functions of the chaplain.

Conferences on City Church

A series of four important conferences on the city church is being held in various parts of the country during the Fall in connection with the program of missionary education. These conferences, as arranged by the councils of churches in the several cities, working with the Home Missions Councils, are scheduled as follows:

St. Louis, September 26

Buffalo, N. Y., October 9, 10

Cleveland, October 24, 25

Kansas City, Mo., October 31-November 1.

Dr. H. Paul Douglass and Dr. George E. Haynes of the Federal Council's staff; Dr. Robert W. Searle, of the Greater New York Federation of Churches, and Dr. Mark A. Dawber, of the Home Missions Council, together with denominational leaders in the field of the city church are the speakers and leaders for the conferences.

A manual entitled "City Church Inventory," prepared by Dr. William P. Shriver, of the Presbyterian Board of National Missions, is being used to help the city church appraise its own life and service.

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Calendar for the Christian Year

A "Christian Year Calendar" for 1939 comes from the press of the Ashby Printing Company, Erie, Pa., this month, being brought out at the request of the Federal Council's Committee on Worship. This calendar, based upon the historic Christian Year but revised so as to make it more suitable for the non-liturgical churches, was approved by the Federal Council of Churches for experimental use last year. So much interest in the Christian Year has developed that the Ashby Printing Company has issued a new kind of calendar which lists all of the days and observances recommended by the Committee on Worship. The Sundays are printed in red, the Advent and Lenten seasons in violet, and other special days in green. The calendar includes a table of the historic seasons and festivals together with other observances which have come to be accepted rather widely in the evangelical churches. The cover page has a reproduction, in color, of W. L. Taylor's "Lilies of the Field."

The calendar is prepared in a form which makes it especially appropriate for the home as well as for the pastor's study or the offices of church workers. It is believed that many ministers will use it for gift purposes at Christmas and at other times. Printed on heavy cardboard (size 8 by 14 inches) the calendar is sold at 30 cents for a single copy; 25 copies for \$5.75; 100 copies for \$17.00, with lower rates for larger quantities. In some cases local church organizations are ordering the calendar in quantity and selling it at retail, thus enabling them to derive considerable income. Fuller information can be had from the Ashby Printing Company, Erie, Pa., to which orders should be sent.

United Prayer for Refugees

A day of united prayer for the victims of religious and racial persecution in Europe has been proposed by the Executive Committee of the Federal Council of the Churches of Christ in America and plans are under way for its observance. The suggestion for such a day has come from various quarters, especially from the joint conference of representatives of the churches of Canada and of the United States held in Rochester, N. Y., on September 14, when their common interests in relation to the ecumenical movement were considered. It was agreed at that time that the churches of North America should be invited to join in a day of intercession for those suffering from oppression in Europe. In Canada the Inter-

denominational Social Service Council is giving effect to the suggestion, as the Federal Council of Churches is doing in this country.

November 20, the Sunday before Thanksgiving, has been set aside as the occasion when prayer will be sought in the United States for refugees, both Christian and Jewish.

In connection with the call to prayer there is to be an appeal to all church people to respond generously to the efforts for the relief of refugees as carried on by the American Committee for Christian German Refugees and also by the Catholic and Jewish organizations. The American Committee for Christian German Refugees, 105 East 22nd Street, New York, is the interdenominational agency which is responsible for assisting German refugees, especially non-Aryans, who come from a Protestant background.

Spanish Friendship Project

The project of goodwill for Spain, as carried on by the Committee on World Friendship among Children, is being continued during the fall months. Under this plan, American children in Sunday schools and other groups are sending goodwill suitcases filled with toys, clothing, soap and other articles to refugee Spanish children as an expression of sympathy. The suitcases are distributed in both Loyalist and Nationalist Spain by the American Friends Service Committee.

The suitcases can be secured from the Committee on World Friendship among Children at \$1.00 each. When filled in accordance with instructions given by the Committee, they are returned to the Shipping Room of the Committee on World Friendship among Children, at 207 East 19th Street, New York, from which they are forwarded directly to Spain. The project is one which religious educators and many other leaders in children's work have found of great value in cultivating a spirit of international goodwill among children. It is expected that the supply of suitcases will be exhausted before December 31.

"The Upper Room"

The fall issue of *The Upper Room*, the devotional quarterly magazine published by the Board of Missions of the Methodist Episcopal Church, South, has been prepared in collaboration with the International Missionary Council and centers around the great issues which will be occupying the attention of the Madras meeting in December. For each day there is a page which includes a brief selection from Scripture, an interpretation of the Scripture, and a concluding prayer. For the present quarter all the daily themes are relevant to the world significance of the Christian faith and the Christian Church.

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Dr. Miller Begins Work

On September 15 Rev. J. Quinter Miller, Ph.D., began his work as Executive Secretary of the Federal Council's Field Department, succeeding Dr. Roy B. Guild who has become Secretary Emeritus. Dr. Miller, while continuing to carry a part-time responsibility for his former work in the Connecticut Council of Churches, has already accepted engagements which bring him into a counselling relation with councils of churches in many parts of the country.

Church Building Plans

The Church Building Committee of the Home Missions Council held its semi-annual meeting at the Disciples of Christ Headquarters in Indianapolis on September 8. The Committee represents Church Extension and Erection Boards of 24 denominations.

The spiritual significance of the sanctuary, development of financial resources on a spiritual basis and other themes were discussed, as well as the work of the Interdenominational Bureau of Architecture, which is directed by this Committee.

Chicago Broadcast

The Chicago Sunday Evening Club, under the chairmanship of Clifford W. Barnes, presents a program of speakers on religious themes which has come to be regarded as a great institution not only in Chicago but throughout the Middle West. This year the programs are to be broadcast over Station WIND, from 8:15 to 9:00 p.m. Central Standard Time. The speakers for October and November include Dr. Robert E. Speer, Dr. Henry H. Crane, Lloyd C. Douglas, Robert R. Wicks, Sir George Paish, Dr. Richard C. Raines, Rabbi F. M. Isserman, Dean Sidney E. Sweet and President Ralph C. Hutchison.

Stewardship Convention

The National Committee for Religion and Welfare Recovery is completing plans for the National Stewardship Convention, to be held at the Stevens Hotel, Chicago, November 1, 2 and 3. The Convention will seek to mobilize the resources of the American people in the interests of all religious, educational, charity, character-



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building, medical, welfare, scientific and allied institutions and agencies. Detailed information can be secured from Charles V. Vickrey, Executive Chairman, 60 East Forty-second Street, New York.

For Revival of Temperance Education

By action of the Federal Council's Executive Committee a call is going out for the observance of World Temperance Sunday throughout American churches either on October 30 or, in churches that are accustomed to recognize this day as Reformation Sunday, November 6.

World Temperance Sunday is included in the Calendar of the Christian Year as formulated by the Federal Council's Committee on Worship. It has not, however, been widely observed in most denominations. The increasing gravity of the liquor problem has led the Federal Council's Executive Committee to magnify the importance of Temperance Sunday as an opportunity for the revival of temperance education in the churches and allied agencies.

Suggestions of materials helpful to local churches in connection with the observance of World Temperance Sunday are available from the Federal Council.

"Christian World Facts"

The 1938 edition of this annual booklet, published by the Foreign Missions Conference of North America as a source book of stimulating and informative material on

the world mission of Christianity, has just come from the press. It is devoted in large measure to an interpretation of the Madras meeting of the International Missionary Council and the questions with which that conference will be concerned. Professor Kenneth S. Latourette writes about the significance of the proposed World Council of Churches; Leland Rex Robinson answers the question, "Why does economics concern the Christian Internationalist?" Ralph W. Gwinn discusses "The Rural Church and Cultivated Living." Other important topics are: "Paving the Way to Peace," "The Function of the Future Missionary," "The Christian Message in a Non-Christian World" and "Christianity in the Far East." This booklet of 96 pages can be had for twenty-five cents from the Foreign Missions Conference, 156 Fifth Avenue, New York. Special rates are available in quantities.

Interracial Arrangements

Organizations having an interracial constituency or which hold meetings attended by Negroes and other minority groups will find help in a leaflet entitled "Guiding Principles and Practical Procedures for Making Hotel Arrangements for Interracial Groups." Based on experiences of people who have worked at this problem for a number of years, the leaflet suggests the steps to be taken by those responsible for setting up meetings where two or more racial groups are involved. Among the points covered are the make-up and responsibilities of the planning committees, the choice of city, the approach to hotels and restaurants, the matters to be safeguarded in such agreements with the hotels, with reference both to large conventions and to small conferences.

The leaflet was prepared by a committee which was brought into existence some years ago by the Federal Council of Churches and which consists of executives of a dozen national religious and social work organizations. Copies may be secured from the Secretary, Miss Katherine Gardner, 297 Fourth Avenue, New York.

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NEWS OF STATE AND LOCAL COÖPERATION

Allan Watson Goes to Michigan

Rev. J. Allan Watson, who is well known throughout the country for the work which he has done during the past year in organizing the International Convention of Christian Education, held in Columbus last July, has accepted the position of Executive Secretary of the Michigan Council of Churches and Christian Education. He took up his new work on September 1. Mr. Watson's experience both as a pastor and as a leader in religious education gives him special qualifications for the interdenominational work in Michigan, which unites the programs of two former organizations, the Michigan Council of Churches and the Michigan Council of Religious Education.

Dr. Buchholz Resigns

Rev. Paul M. Buchholz, General Secretary of the California Church Council, has resigned his post to become the Pacific Region Secretary of the Associated Boards for Christian Colleges in China. Dr. Buchholz will continue to remain in San Francisco, having his office at 83 McAllister Street.

Annual Meeting in Five Geographical Sections

As a means of reaching a great state with its message, the New York State Council of Churches and Religious Education is holding its annual convention not in a single city but in five different centers: Middletown, Gloversville, Hornell, Lockport and Norwich. In this way the ministers and other delegates from local churches in all parts of the state are able to get the benefit of the program without having to take unduly long journeys. The topics are the

same in all five cities. A full day—morning, afternoon and evening—is devoted to each city.

New Leadership in Oregon

Rev. I. George Nace, pastor of the Evangelical and Reformed Church of Tillamook, Oregon, on September first began his work as the Executive Secretary of the Portland (Ore.) Council of Churches and also of the Oregon Council of Churches. Dr. Nace was unanimously chosen by the committee which was appointed to secure a successor to Dr. E. C. Farnham, who has left Oregon to take up the executive leadership of the reorganized Los Angeles Federation of Churches.

Toledo Church and Labor Broadcast

The Toledo Council of Churches this year set an example of how Labor Sunday can be effectively observed on a radio program. A half-hour program, presided over by Rev. H. L. V. Shinn, Chairman of the Industrial Committee, drew attention to the significance of the day. The content of the service—with appropriate Scripture, hymns and prayers—and the discussion of labor relations were excellent. Representatives of the Chamber of Commerce, the A. F. of L., the C. I. O., and the Toledo Industrial Peace Board, as well as a minister, took part. This friendly public symposium on labor and economic problems demonstrated an appropriate rôle which the church can play in such a connection. A limited number of copies of the script may be had from Rev. Harlan Frost, Toledo Council of Churches, 504 Richardson Building, Toledo, Ohio.

Through the Chicago Church Federation the Labor Sunday Message was printed in 300 parish magazines in that city.

A Correction

In the BULLETIN for September the address of the Missouri Church and Sunday School Council was incorrectly given as Kirksville, Mo. The correct address is Kirkwood, Mo.

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THE SECOND WORLD CONFERENCE ON FAITH AND ORDER, Edinburgh, 1937. Edited by Leonard Hodgson. Macmillan. \$2.50.

STUDIES IN CHURCH UNITY. With Primary Reference to the Report of the Second World Conference on Faith and Order. By Angus Dun. Joint Executive Committee of the American Sections of the World Conference on Faith and Order and the Universal Christian Council for Life and Work, New York. 15 cents.

The comprehensive record of the epochal Edinburgh gathering, as edited by the Secretary, Professor Hodgson of Christ Church, Oxford, fills nearly 400 pages. Following a summary of ecumenical progress in the decade between the Lausanne World Conference of 1927 and Edinburgh, the main section, occupying more than half of the book, reports in detail the organizational procedure, reproduces in full all addresses and gives a *verbatim* transcription of the discussion of the plenary sessions. Back of these sessions stands the unrecorded discussion of sectional meetings and drafting committees, which did the first rough shaping of the report. In order to come as near as possible to a full statement,

both the sectional drafts of the reports and the fully revised drafts as they came to plenary sessions, are recorded in the Appendices.

Every word of comment or argument by which the final report was wrought out stands in the record. One may compare the final decisions with the original proposals and see exactly what changes resulted from what discussion. The total book constitutes a minutely authentic record of the actual ecumenical process as it went on at Edinburgh.

The formal report, as finally adopted, covers less than fifty pages. This, together with the Affirmation of Union and scheme for a World Council of Churches, ought already to be familiar. But any serious reader will restudy it by the light of the fires in which it was forged. Here is a book which fully justifies the too often reiterated term "invaluable."

The appearance of this master record only gives added importance to the modest "Studies in Church Unity" prepared by Professor Dun of the Episcopal Theological School, Cambridge, Mass., for use of discussion and study groups. Speaking of books on Christian unity, the Edinburgh Report said that, as a rule, they were too technical for general use and that special study materials would have to be produced for the use of the rank and file of the church membership. This judgment conspicuously applies to the Edinburgh Conference's own report. In spite of its many plain and specific recommendations, this report, in the main, is written in the language of theology and is made doubly difficult by the immense condensation necessary to bring into the few final pages

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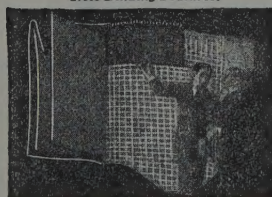
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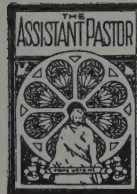
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H. P. D.

Japan in China

By T. A. Bisson
Macmillan Co. \$3.00.

This notable volume exhibits extraordinary research. It gives innumerable and exact details of events and leading personalities—both Chinese and Japanese—from the beginning of the first clashes in July, 1937, down to the spring of 1938. The amount of information gathered is overwhelming. One who desires, however, an impartial and really comprehensive study of the complex Sino-Japanese conflict will be inclined to suspend judgment when he notices that Mr. Bisson does not take into account the crucial events in the Far East between 1890 and 1937.

The student who desires an impartial presentation of the whole situation will be considerably startled, for example, when he discovers that in describing "The Defense of Shanghai" Mr. Bisson makes no reference to the peace treaty of 1932 whereby a rather large area in and around Shanghai was declared a "demilitarized zone." Mr. Bisson does not seem to know that when the fighting in Shanghai began in August, 1937, thousands of Chinese troops were already within that "demilitarized zone" and that significant defenses had already been

erected. Mr. Bisson presents Japan as a wanton and vicious aggressor in Shanghai as elsewhere.

As the *New York Times* correspondent in Shanghai wrote on August 30, 1937, "Official foreign observers and officials of various foreign governments who participated in various conferences here in seeking to avoid the outbreak of local hostilities agree that the Japanese exhibited the utmost restraint under provocation, even for several days keeping all of the Japanese Landing Force off of the streets and strictly within their own barracks, although the move somewhat endangered Japanese lives and property. . . . Concerning the Shanghai hostilities the records will justify only one decision. The Japanese did not want a repetition of the fighting here and exhibited patience and forbearance and did everything possible to avoid aggravating the situation."

Japanese troops, it may be noted, were within their own section of the International Settlement, as were also British troops in their section and American troops in theirs, for the protection of their respective civilians. And it should also be observed that the actual military hostilities were started by the Chinese and also that the Japanese were fearing a general massacre of 30,000 civilians lawfully present in their section of the International Settlement, such a tragedy as had taken place in Tungcho, near Peiping, on July 28, when some 200 Japanese civilians were massacred.

I do not overlook or whitewash Japan's share of the responsibility for the frightful tragedy for both the Japanese and the Chinese peoples; but, as a lover of fair play, I claim that it is not right to make out Japan's guilt blacker than it is. The case is bad enough anyway. But neither can I overlook or whitewash China's share of the responsibility. What I stand for is an honest presentation to the American people of all the facts in proper proportion and balance. In this respect Mr. Bisson's book is a serious failure. The work reveals colossal labor in gathering and marshaling the facts, but it lacks in understanding the whole case and, accordingly, in its ability to give the American people a true picture.

Sidney L. Gulick.

Honolulu, September 15, 1938.

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Contemporary Continental Theology

By WALTER M. HORTON
Harper & Brothers. \$2.00.

Following his similar study of English theology, Professor Horton of Oberlin presents a very different picture in his survey of the current theological thinking of the Continent. It is kaleidoscopic because that is just what the scene presents.

Professor Horton described the dissolution of the "ancient barrier" between the Eastern Orthodox and the Protestant Churches of Western Europe. In the former, represented by Berdyaev and Bulgakov, there has been a new development of the ethical, social aspects of faith. There is a revival of Catholic theology, with "new authority," a new Modernist movement. We find a Catholic Christian philosophy, "maintaining on the one hand a philosophy of nature while at the same time building up a theology of super-nature and integrating the first with the second in a coherent system." Dr. Horton finds Roman Catholic philosophy superior to Eastern Orthodox "and indeed to most contemporary philosophy, in sobriety and balance," but considers Eastern Orthodox theology "much more helpful than Roman Catholic."

Turning to Protestantism, the most striking feature in Germany is "the almost complete collapse of liberal Protestantism." A chief and immediate cause of the collapse

is historical, the failure of democratic government in Germany and the rise of the totalitarian state. The Church was a prey to this force because the German people were already alienated from the Church. At the moment we have the "German Christians" seeking to Nazify the Church, the "Confessional Church" standing for the historic confessions and the "Faith Movement," a religion of humanistic heroism, honor and of race and blood pure and simple.

Professor Horton describes the dialectical crisis-theology of Barth which "not only threatens to turn all religious faith into an irrational leap in the dark" and "to destroy that principle of order in the universe on which all natural knowledge, including science itself, is based."

Heim and Althaus are "mediating theologians" in this *chiaroscuro* of German philosophy, theology and ethics. Scandinavian theology maintains some of the "scholarly discursiveness and serenity" of German thinking before the War. Holland has been and is "characterized by a multitude of sectarian divisions." There has been and is an "extreme contemporary" conservatism, largely in reaction to the opposite swing of Dutch Modernism.

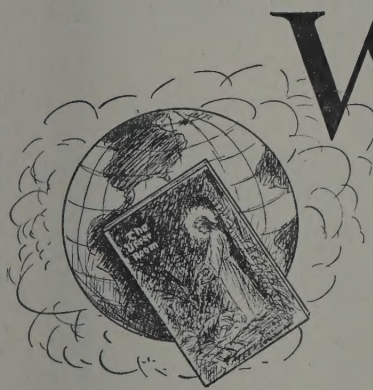
Strangely enough, Karl Barth, "a devoted Calvinist," has few followers in Calvin's native France. Today the Strasbourg theology has preserved "an irreducible minimum of liberalism," while the Paris

students of theology are "growing more and more vehemently orthodox." In Czechoslovakia, "the ideals of the American and French revolutions" struck deep, with nearly all the results to be expected, revealed in the great statesman and thinker, President Masaryk, whom the author terms "the last great leader of liberal humanitarianism."

In conclusion, Professor Horton finds that what "Continental theology lacks in balance it makes up in depth." It has a quality which the author terms "the sense of an extra dimension." There is the dimension of depth in the Bible; in the soul of man; in the mystery of iniquity; the cosmic dimension of depth in the work of Christ; the dimension of depth in the Church and the State; and in the mystery of the future."

Finally, "our (American) theology needs exposure to Continental thought to give it depth, and to British thought to give it balance and wise moderation." At the same time, the author speaks with sympathy of the American tendency "to look forward rather than back, when facing an emergency." And when we have passed the contemporary crisis, it will have been saved not only by "the effective rear-guard action of the Continentals" and "the stubborn tenacity of the British, but also by the bold advance-guard action" of Americans, whose "God is a great Adventurer."

C. S. M.



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